

The China Mail.

Established February, 1845.

號九十月一十年一十八百八十一英

HONGKONG, SATURDAY, NOVEMBER 19, 1881.

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PRICE, \$24. PER ANNUM.

VOL. XXXVII. NO. 5726.

AGENTS FOR THE CHINA MAIL.

Notices of Firms.

NOTICE.
THE Undersigned have been appointed
SOLE AGENTS for the Sale of their
GOODS by Messrs. KYNOCH & Co., of
WITTON, near BIRMINGHAM.

MEYER & Co.
Hongkong, August 13, 1881. 13a82

NOTICE.
I HAVE this Day ESTABLISHED
myself as MERCHANT and GENERAL
COMMISSION AGENT, under the Style of
HERBERT DENT & Co.

HERBERT F. DENT.
Canton, September 1, 1881. do

NOTICE.
M. R. F. D. BUSH is hereby authorized
to sign our Firm per Procuratum.

RUSSELL & Co.
China, September 22, 1881. no22

Auctions.

PUBLIC AUCTION.

NOTES.

SUPREME COURT.
IN ORIGINAL JURISDICTION.
(Before the Full Court.)

Saturday, Nov. 10.

OLIMPTED & THE ORIENTAL BANK
CORPORATION.

Mr. Haylar, instructed by Messrs. Shattock and Johnson, acted for the plaintiff; Mr. Attorney General (the hon. E. L. Bradley), instructed by Messrs. Braddon and Wotton, for the defendants.

Mr. Haylar called Mr. J. B. Smith to say that the money in dispute was part of the assets of the firm.

James Bradlee-Smith, Secretary of the Fire Insurance Co., said he had power to act for Mr. Olimpted. He was perfectly acquainted with the sums which were paid into Court, amounting in all to £16,622.43. The telegram announcing the suspension was received on the 6th of December 1878, after that the house entered into liquidation, and transacted no other business except with a view to closing up. Witness traced the different items from the books.

By the Attorney General.—The date of witness's power of attorney for Mr. Olimpted was in 1879. His duties were to collect money and realize property and pay it into Court for the benefit of the creditors. He handed the money over to Mr. Phunkett, by instruction of Mr. Pinn, not for the benefit of the Chinese creditors, but for the benefit of the general creditors. Witness merely followed the general instructions in regard to the disposal of the money. The Hongkong creditors sent a statement of their claims to the New York assignee.

By the Acting Chief Justice.—Witness did not exactly know when he first heard of the assignment in New York.

Mr. Haylar said they had proved as distinctly as possible that this money was money which belonged to Olyphant & Co., and had been paid into Court here. He did not take up the position that the "money" was paid in in ignorance of the fact, because that would be against his own knowledge, but the position he did take up was that it was paid in so that it might receive the protection of the Court. Circumstances had dictated that this should not happen. It very naturally became clear to all the parties that nothing would be done here, and so the intention of winding up the estate here was ultimately abandoned. He only mentioned that with reference to the remarks made by his friend as to the peculiarity of Mr. Pinn's position. Firms might be wound up in the different places where they had business. The money was paid in under the advice of counsel and in the belief that it would go in a certain direction. As he pointed out on the last hearing, if his learned friend called no evidence he could not stand on the ground of voluntary preference, because voluntary preference was a question of fact. The foundation of the statu-
tute was fraud, and they could not separate one part from another. If the deed had been made in England, and assigned away the estate it was very possible it would have been sold and defrauded the creditors, and the balance would have been presumed. But they had to deal with it in a country where the whole evidence was that it was a legal deed, and the regularity of it was a complete negation of any presumption which might arise as to the malice or fraud in order to defraud the creditors. He (Mr. Haylar) would not say that it struck him personally as being an equal distribution; but as he put it, it was a deed valid by the law of the country in which it was made, and made in such a way as to negate those elements which were requisite under the statute of Elizabeth to void the deed. If even if so, it did not seem to him that the statute of Elizabeth could possibly be applied to a deed of that kind, and if it were legal by the law of the place in which it was made, and had not been questioned there, he did not see how it should be questioned here. If the deed were invalid it should have been upset there; they could not come here and enquire into the law of New York. If the assignment was made in a Court properly constituted by the laws of the country, it seemed to him that the presumption was every way in favour of the deed, and unless his friend could show how it contravened the law of the place where it was made, he thought their Lordships had but one course to take, and that was to uphold it. A peculiarity of the position was that money was paid into a Court of Bankruptcy, and one creditor had been allowed to go in and take it all, although the Court had retain of the money as a Court of Bankruptcy. The strangeness of the case was not that the deed did not distribute the property, but was in the judgment. His friend would have a strong case if he had said it was a contravention of the Bankruptcy laws, but that was not the ground he took up. The position he did take up was under the statute of Elizabeth. He asked to have the money for himself, and therefore stood on a ground more inequitable than the deed itself. Although the deed did not satisfy our idea that was not the question. What their Lordships had to say was whether a deed made in New York, and according to its laws, could be called fraudulent when it came up to be tried in that Court.

The Attorney General said he had some difficulty in dealing with the case. The considerations that applied to it seemed to range over so large a space of law and fact and morals. He proposed to deal with one or two points raised by his friend in his opening, and first of all, with regard to the Ordinance, which might be material to their Lordships' judgment. The firm had been established to trade in different parts of the world; and they went so far as to call the firm which traded here in China by a different name from that which traded in New York. It was not therefore simply a case of principal office to one firm. It was a branch of the firm in one place, and a branch in another, because the firm in China was styled a branch of the firm of Olyphant & Co., New York, and the firm in New York were called Olyphant & Co., of China. In filing their bankruptcy petition here they were in some way proposing to deal with their creditors here, as though they recognized that they (the bankrupts) had domicile here in China. This question must be dealt with as though it were being disputed under the laws of New York. One principle declared itself more clearly than anything else in looking through United States cases, and that was that each State mustered above all things the bankruptcy administration of the other. They were asked to accord to the bankruptcy law of New York a trust which the neighbouring States declined to give. This had a serious bearing on the case. This consideration of how far one State should recognize the laws of another was not found upon national unity. The principles did not apply here. The law of New York was one which the United States of America distinctly refused to recognize in its courts, and one which the other states refused to admit when they had to deal with property. The same principle seemed to have been applied in Shanghai. There Mr. Jameson, who did not belong to the State of New York, was held not to be bound by this deed. The upholding of this deed would be to do an injustice and a fraud. His friend were to consider that the firm was really in bankruptcy, and remembering the question of whether there was fraud or not within the

meaning of the bankruptcy laws, if he were to contend that then he was taking up an altogether inconsistent position, because the plaintiff was claiming the whole of the debt in judgment, whereas it should have been in bankruptcy. They (the defendants) did not claim under bankruptcy, they were creditors merely seeking to enforce their claims, independent of any bankruptcy at all.

What was the position of the firm at the time the judgment was given? The firm in New York had declared itself insolvent and unable to pay its creditors, and being bankrupt it made an assignment and gave preferences which if that had come within reach of our bankruptcy laws would undoubtedly have been declared fraudulent. As a ground of their petition it had been brought forward that they had been perfectly acquainted with the sums which were paid into Court, amounting in all to £16,622.43. The telegram announcing the suspension was received on the 6th of December 1878, after that the house entered into liquidation, and transacted no other business except with a view to closing up. Witness traced the different items from the books.

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meaning of the usual gambling parlour, but no furniture. The second defendant had his tools with him, and was sitting up a strong door.

The constable who accompanied Inspector Corcoran gave corroborative testimony, and he is also required to go to the Governor; and he is also required to go to the Governor all the proceedings in the case—See III. As has been pointed out by the learned Chief Justice, the principal witness before the Magistrate in any of the four ways was the constable. The constable said he got frightened and took refuge on the roof.

The second defendant said he had been engaged to make a trap door—one was at work when he was arrested. He lived next door, but did not know the man who employed him. Third defendant said he had nothing to do with the matter. He admitted a previous conviction for larceny.

From the evidence of an informer it was clearly proved that first defendant was manager of the establishment, and that the third was acting as watchman.

First defendant fined \$100, in default six months' imprisonment, second, \$25, or two months, and third \$50, or four months' imprisonment, \$10 of the fine, if paid, to go to the informer.

CORRESPONDENCE.

THE TEMPLE OF LONGEVITY.
To the Editor of the "CHINA MAIL."

Hongkong, Nov. 19.

At the time of the destruction of the Temple of Longevity (The Temple of Longevity) at Canton by an infuriated mob, the following story, told me by a Chinese who vouches for its accuracy, may give some idea of the tales which are believed by the Chinese, and which have probably, all of them, more or less foundation in truth. It is as follows:

Some ten or twenty years ago in the neighbourhood of the Lai-Pai-shan there were many complaints of tigers carrying off the women, like at their work as grass-cutters. One of the officials who heard of this a convention with Switzerland-British subjects, fugitive criminals, were not to be given up. The act of 1870 was to be valid as a ground for adjudication. They kept themselves here in the position of petitioners, apparently to prevent any coming in. They left the creditors here completely out when they were settling the account with the creditors. The creditors had been compelled by the act and committed the prisoner. On a writ of habeas corpus the prisoner was discharged. Cockburn, G. J., said: "The Order in Council must be co-extensive with and limited by the Treaty; or otherwise the Chinese might be accused of having violated the terms which the two countries arranged between themselves—a panchant for the vicinity of a certain mountain. He therefore went to the mountain under the guise of an ordinary visitor, and while praying about discovered one of the monks coming out of some secret place, who withdrew again as soon as he noticed a stranger there. The mandarin, having thus been suspicious confirmed as to something being wrong, went off and made his preparations, and returned with a party of soldiers, whom he posted a short distance off, with directions that on hearing a certain signal from him they should rush into the monastery.

The result of the whole matter was that a number of underground cellars were discovered in which were confined the victims of the pseudo tigers—the search disclosing the fact, so the story goes, that the monks though not wolves in sheep's clothing were wolves in tigers' skins, and simulating the movements of that animal, attacked women on the lonely hill sides and kidnapped them, carrying them off to the monastery for immoral purposes.

The punishment awarded to this disgraceful establishment was the same as of the Cheung-Sha-Tsz (Temple of Longevity) has suffered, but inflicted under the signs of the law.

Some of the stories told about these and similar establishments are such as would not bear publication; and it would be an easy matter for a Chinese author to write "The Mysteries of a Chinese Convent," or "The Awful Disclosures of a Chinese Nun."

Allow me to sign myself, sir, yours, &c.

Police Intelligence.
(Before Frederick Stewart, Esq.)

Saturday, Nov. 19.

A ROGUE AND VAGABOND.

Tsai Awa, a coolie, was charged with being a rogue and vagabond.

Sergeant Rao, who arrested the prisoner, said there was always a crowd of gamblers at work on the Praya near the Gawkwars. Yesterday afternoon he caught the defendant while he was changing a game amongst a number of other men who made good their escape. On searching him he found 80 in silver, three \$1 notes, and a number of copper cents and cash.

Defendant said he was not a gambler, and the money found on his person had been obtained from a Jean Association.

Allow me to sign myself, sir, yours, &c.

so many certain advantages all arguments against the Lyceum may be justly considered tela imbla she etc.

The question of a local Museum has been frequently discussed of late. There is no

reason why Macao should not boast a collection of curiosities, especially as entomological and conchological treasures are so

close at hand. A Committee—or board—has been already convened, with the Colonial Secretary, Sir. Corto Real, as President.

Recently arrived collections from Timor, embracing cereals, natural products, a few reptiles, insects, etc., have formed a nucleus for the young Museum, which will be known as the "Municipal Museum." The Military Club has placed a large room at the disposal of the Committee, which they are

arranging as a temporary showroom. However, there promises to be not a little difficulty in the choice of a proper site for the future.

Canton.

November 16.

A most daring attempt at kidnapping was witnessed a few days ago by a foreign resident here. Leaving from the window of his house, which is situated on the outskirts of the city, he saw a young Chinese girl, apparently about 18 years of age, appear at the door of the next house for the purpose of buying a few things for her morning meal from a passing hawker.

Quick as thought ten men, armed, some with knives, some with pistols, who had apparently been lying in wait round the corner darted out and seized that girl, stopping her piercing shrieks by stuffing her mouth with cotton wool. She was hurried off to a chair standing ready, and the kidnappers seemed likely to effect their villainous purpose. The whole affair had

been so instantaneous that the spectator

had scarcely time to realize what was happening before the deed was well nigh accomplished. He was able, however, to give the alarm in time, and the chivalry

followed and stopped, the ten armed men scuttling ignominiously in all directions.

The occurrence took place at nine o'clock in the morning, broad daylight, and in a much frequented suburb. It appears that more than one gazing native was witness of the affair, but fright prevented their interference.

That such an outrage should be possible in a crowded city seems incredible and only serves to confirm our opinion of those perfidious drag-shops dignified with the name of "local police." Besides, there is no doubt that if a seedy minor had come along he would have followed a very old example and passed by on the other side. Not until officials become honest and underlings

refuse bribes (i.e., a good distance on the road to doomday), will anything like efficiency be apparent in the police or other arrangements of a Chinese city.

LEON.

Bleak House, 17th Nov.

Referring to my note of last evening, I regret to confirm its evil tidings with only the qualification that one of the fine halls of the "Temple of Longevity" was not destroyed, but yet I gather only

that the two largest is left. I started for the spot and went a third of the way from my house but was deterred from my purpose for

that instant deeply rooted by inheritance

that such was the pressure of numbers

around it that I should be detained a long time, even if I could gain admittance.

When the crowd diminishes I shall venture upon a survey of the ruins, moved by regretful reflection upon memories of the past when this famous Monastery was occasionally visited by foreign residents, as that of one note then accessible to us; that

of the 500 Gemi being rarely if ever seen by any of us until about 1860, when Sir John Bowring's perseverance revealed its

existence to us, up to which time none

could enter the city.

As the Power's departure is proximate,

I will lay content myself with quoting

the following description of the Temple of

Longevity from the "Canton Guide" of

Dr Kerr.

"It was founded in 1573, and occupied

spacious grounds. In the first pavilion are

the three Buddhas. In the second a seven

storey gilt Pagoda, in which are 79 images

of Buddha. In the third pavilion is an

image of Buddha reclining, and in a merry

mood. A garden in the rear is an attractive

place of resort, and another, on one side of

the entrance, has a number of tanks in

which gold fish are reared. In the space

in front of this Temple, a fair is held every

morning for the sale of jade stone ornaments

and other articles.

P.S.—I hear that the Priests fled first to

the Temple of the "500 gods," but their

brethren therein refused shelter lest the mob

should turn the attack upon themselves

and it is said some of the persecuted came

in close contact to my neighbors of the

Honam temple.

JOURNEYS IN SZ-CH'UAN.
For the past few months the *China Review* has been publishing some very interesting sketches, entitled "Short Journeys in Sz-ch'uan," from the pen of Mr E. H. Parker, a well-known Consular officer who was for some time and until recently stationed at Chung-king as British Consular Agent there. In the Sept. October issue of the *Review*, we have before us the latest of these sketches, containing one or two passages which cannot fail to interest our readers. Mr Parker's keen observation is as well known as are his powers of acquiring an extensive knowledge of the language in its various forms; while his wide general acquaintance with China, her manners and customs, of which he gives abundant proof, lend a value to his descriptions of what he sees and hears that is difficult to overestimate. The "Journeys" comprising flying comments upon almost every class of subject and amusement is not wisdom mixed up with the instruction he conveys. For instance, his caustic epigrams on the road, an interesting party which are thus described:—

"Mounting still northward west, we met some well-dressed and strongly-armed soldiers conveying two malcontents to Wink'wan. The罪 were handcuffed, but were otherwise free, and were walking in a leisurely manner before their guards. We did not, however, see them close to, as they were made to take a by-path, probably in order that the spectacle of so many infamy should not shock an Imperial Commissioner's eyes. They wore neutral-colored clothes, which are, according to one of my guides, who is himself both a good-humored jester, a sign that they have been guilty of robbery and for so long a time. He says that they will be executed without reference to the Emperor, as soon as the report of the trial has been sent to the Governmental Kwai-yang. A great deal ofழun-hui-jui, justice seems to be done in China, in the matter of robbery, less, which are put down with relentless severity. In many provinces there are special regulations authorising districts to fine and punish such offenders. The cool-hired added that persons guilty of wilful murder, traitor and robbery, and laid off as vagrants outraged were made to wear red clothes, and that the four classes did not receive the benefit of general pardons, being guilty of the *Wu-ko* four abominations. It is not legal in China to secure a conviction with full confession, and consequently the great injustice is frequently perpetrated upon innocent though suspected persons with this object in view. On the other hand, hardened criminals give a great deal of trouble by *fan-ch'eng* or "retracting" their confessions, preferring a pernicious application of torture, and a respite of prison life, to present death."

Another phase of criminal procedure, for the development of which the Chinese system has become notorious, is hit off in a sketch suggested by another small company of passers-by. The writer thus refers to the "runners" squeezing system:—

"As we were walking along, basking in the sun, we met four men carrying presents, the ends of which were made fast strings of cash, perhaps three or four dollars worth a man. Some of our escort exchanged greetings with them, and remarked to each other that it must have been a good case. These cash represented the "squeezes" which the runners had made out of the litigants in the case. I inquired how it was worked, and one of the police informed me that two police were told off to each way, and armed with them, and remarked to each other that it must have been a good case. These cash represented the "squeezes" which the runners had made out of the litigants in the case. I inquired how it was worked, and one of the police informed me that two police were told off to each way, and armed with them, and having taken stock of his means proceeded to make terms with him. If he paid well, he was allowed to go to court by himself, and the police obtained remands and delays to suit his convenience, concocting suitable reports for the magistrate's ears; besides this, he was not forced to pay for their entertainment or route. If he did not pay well, he had to travel like a criminal with the runners, to eat in their presence, and to pay their living, besides being put to all sorts of petty harassing inconveniences such as Chinese runners alone are capable of inventing. If he was really poor and could not pay, then he and the police had to live in the cheapest of inns, on the shortest of estimations, and it was a bad case. I noticed in one place a proclamation warning the police against such extortions habitually placed; it was alleged, upon not only defendants but also complainants and witnesses. Justice is thus too often practically sold to the highest bidder. From this the runners got telling each other stories of cases they had had, of the executions at Ch'ing-tung, who didn't go out after noon; how 500 cash was paid for every execution, whether decapitation, strangling or quartering; how quarterings were never permitted to take place at Ch'ing-tung, as a result of the crowds in the narrow streets; how confessions were extorted by means of a rack called a *tsing-ko*, and silence was imposed by means of a padded gag forced into the mouth and called a "book." They were good-natured fellows, these runners in my pay, well fed and well treated, but from the stories they told it was evident that, under their unshapely system, they were capable of the cruel extortions of any one. The abuse of "justice" is possibly not entirely unintentional on the part of the Chinese Government. I think it is the Abh' Hoo who quotes a decree of the Emperor K'ang-hi or K'ien-lung in which his Majesty says: 'I wish my subjects to be treated by the people as much as possible, so that they may settle their disputes in a friendly way, and not worry the magistracy with their querulous disputes.'

Mr Parker's unceasing efforts to escape from the curious gaze of the "maddening crowd" seem to have been but seldom successful, to judge from the triumphant air which he assumes in the following passage:—

"The 70*li* this day were terribly long, and it took us twelve good hours to accomplish them. Arriving fatigued and weary at the hotel, there I found the inevitable "maddening crowd," gathering round to pry into everything, wetting their fingers preparatory to poking holes in my windows, and whitening their eyesight preparatory to peering through the holes. My heart sank within me as I was shown into a wretched dungeon six by ten, as black as pitch, as dirty as possible, as dark as *krabus*, and easily accessible to the eager crowd. Looking upward, I perceived a trap door leading to what I devoutly hoped was an upper story; by exercising a little "gymnastic ingenuity," I raised myself up, and in a sublime species of a loft, dry, light, airy, approachable only through the trap door, inaccessible except to cats at the windows, (i.e. air-holes). Here I enjoyed an evening's repose in peace and quietness, read my books, smoke my pipe, and write up (perhaps too prolix and wearisome) history, secure from disturbance. With sepulchral voice and

grave-keen, which must have annihilated once the hopes of my followers, who had doubtless chosen this retreat for themselves, I would spend the night there: all blandishments and inducements to get me down were of no avail; *"Tu-sin, tu-reh"* was the motto I adopted for the occasion. Not a soul was permitted to come up the trap door, not even the landlord himself, who seemed to think I was going to cut up all his stores, of maize and rape oil. I had my luggage and my food landed up, and contemplated with ecstasy the masterly position. True there were rats, and other vermin in numbers, but what did I care as long as I was fit of the human species! Besides, a cat frantically jumped in at the window, and drove the rats away. The small stream which the pipe grunting down below, just outside the hole in which I was to have slept, and reviled in the thought of the ungodly snails I was escaping. A small park of field-artillery in the shape of galloping and slippers were placed at my pillow-side in order to command the only approach to my stronghold. The disappointed crowd clattered below; the position was impregnable. For the first time for three weeks I passed a thoroughly quiet and enjoyable evening, and the affair of Pen-shan Ya will ever dwell in my recollection as the Sixteenth Decisive Battle of the World.

He speaks of the poppy being everywhere; and it will be passing strange if Mr Parker is not now in a position to give a valuable opinion upon the amount, native drug produced and consumed in these regions. He thus refers to the notorious quiet of Chinese life, when the natives are not goaded to rebellion by unusual acts of injustice:—

"Just above the village, in a commanding position, is the remains of the stronghold of the rebel Wang, who in the year 1852, set up the standard of rebellion in this part of the country. Nothing more striking in the remote districts of China than the enthrallment of executive control. Military stations are few and far between, and are rather centres of the gendarmerie or patrols than fighting men. Of official there are only the magistrate and his subordinates and iniquities in a district of ten thousand miles with a plough at their tails. The maintenance of these brutes amounts to 4,000 cash a month, or at least double what is required for a poor people to live entirely on paddies and grass."

THE CHURCH CONGRESS.—THE OPIUM TRADE.

At Newcastle-on-Tyne on the 4th inst. the Church Congress was opened in the presence of a very large gathering of clerical and lay visitors. A sermon was preached by the Bishop of Manchester in the afternoon the presidential address was delivered by the Bishop of Durham, who contrasted the present position of the Congress with that which it had occupied soon after its birth, twenty years ago, and referred in tones of congratulation to the interest evinced in the welfare of the Church as shown by the increase in the episcopate and by other signs of progress. The right rev. prelate only adverted to the recent meeting of the British Association, and said that science was fast becoming the ally of religion, and proving still further the idea of providential design and order. In conclusion, he remarked that the congress had undoubtedly effected the stimulation of action in Church matters. The Bishop of Argyl read a paper on the relations of the Churches of England and Scotland, and the Bishop of Meath a similar one on the English and Irish Churches. In the evening sitting the Archbishop of York read a paper on the attitude of the Church in regard to Secularism, in which he urged the Church to hasten to combat the growing evil.

On the 5th inst. the Rev. A. E. Milne read a paper bearing upon the responsibility of the Church as regarded the Opium Traffic with China. That traffic he strongly condemned, and he urged that the Church should act more in the matter bringing it plainly before the people. The Government would not act until the people had spoken out distinctly on the subject, and it was high time that this should be done from the Christian name. Mr J. Cropper, M.P., pointed out that the consensus of native opinion was in favour of an absolute prohibition of the drug. Government would not act fairly by the people if merely revenue considerations were allowed to stand in the way of the complete, the more perfect way of Christian law, than to the Rationalist philosopher or hand of the world, and if we recognize the greatness of our present difficulties, we shall see that something more than the cold selfishness of modern philosophy is needed to extricate us from the national dangers and difficulties which inevitably follow on national sin.

Professor Beddoe did not understand how he could hope to abolish altogether the trade with China in opium, but the responsibility of the Church in the matter might be well directed to its regulation. The Rev. J. Shephard complained that England had forced opium upon the Chinese people, and said that the Church would not be satisfied with the mere removal of the scandal. It would only be satisfied with manifest, complete, and entire cessation of this hateful traffic. The Rev. J. Scarth maintained that in fiscal matters England had treated the Chinese very badly. The Rev. Mr. Hutchinson, as one who knew China well, spoke of the imperative necessity of the Church of England, as a great missionary institution, doing all it could to put down the opium trade.

THE OPIUM QUESTION.

There can be no question, says the *Indian Herald*, that the danger to the Indian opium trade latent in the future has during the last few years acquired a much more formidable aspect than it before possessed. The risk of China some day or other canceling or refusing to abide by the terms of her treaty with England on the subject is which has always existed. It is a risk which is increased by the growing strength and independence of China; and the fact that in her two last treaties with other western Powers, she has insisted on a special clause prohibiting the importation of opium, can scarcely fail to serve as an unpleasant reminder to England of its liability. It is not, however, to the increased probability of the Peking authorities taking such a strong step or this that we are specially referring, but to the change that has taken place in the public opinion of the English public opinion on the subject. The time when public opinion in England would allow a Ministry to make the extension of Indian opium from China a *casus beli* against that Power, has in short passed away, probably for ever. On the question of the morality of the opium trade no very strong feeling, perhaps, exists, and were that the only question involved, practical considerations might be expected to carry the day against sentimentalism. But that is not the only question involved. To abet the vice, if it be a vice, of opium smoking would continue either by permission of the Chinese Government or by the connivance of corrupt officials, even if the Indian Government abstained from anything which could be construed into encouragement of the opium traffic. But whether the import of Indian opium into China were stopped or continued, let our Government be free from all direct complicity in forcing the Indian drug on the Chinese market. If the import and consumption of opium would

continue either by permission of the Chinese Government or by the connivance of corrupt officials, even if the Indian Government abstained from anything which could be construed into encouragement of the opium traffic. But whether the import of Indian opium into China were stopped or continued, let our Government be free from all direct complicity in forcing the Indian drug on the Chinese market. If the import and consumption of opium in China continue, let it be in consequence of the weakness, political or moral, of the Chinese Government, not as a result of the misguided power of the British Government. Thirdly, our Government should cease to be dependent to so great an extent as is present on this revenue it derived from opium consumed in China. The present position is as unsound financially as it is morally. To depend on income drawn from alien sources is never safe, and in the present case our monopoly of supply may any day be invaded and fatally ruined by competitive production in other countries, notably in the Eastern and Pacific Islands, Japan, and many parts of Africa and Europe. America, Australia, and in China itself, where the production of opium, seriously questioned as a possible fact twenty years ago, has rapidly developed, and is now a

prominent industry in many provinces. The problem is extremely difficult, but not insoluble. To provide within itself all the resources needed for national administration is almost a necessary condition of permanent existence as an independent nation, and the more important question can occupy the attention of an Indian financier than how to find the finances of India from necessary dependence on the tribute indirectly paid by China to India in the form of opium. We now come to the main question before us—What, under present circumstances, is the duty of the Church in this matter? First, there is the great duty incumbent on the Church as preachers of repentance to accuse the conscience of the nation to a sense of a great national sin without committed and long persisted in against light and against knowledge.

Unless the premises already stated can be disputed, this part of the Church's duty needs little argument to enforce it. How has this duty been performed? I fear the answer must be that, as in the case of slavery in other days and other lands, our Church has been too often slow and half-hearted in pressing on her children their duty in this matter. On temperance in the use of intoxicating drinks the Church may perhaps claim to have done much; but up to this day, how many of us have heard her in India or China, in public or in private, any earnest argument on the personal or national sin or personal or national responsibility of actively promoting the manufacture or consumption of opium, or of folding our hands in helpless inactivity over our dealing with China in this matter? But a return to the right path is in this case beset with unusual difficulties. How to withdraw from the position we are in; how to provide so large a portion of the ways and means of a vast Empire as the opium revenue now furnishes; these questions involve financial and economical problems of great intricacy. How is the Church to act with regard to them? A possible answer would be that this is a secular question. The Church does its duty by denouncing the wrong; let the secular politicians suggest the remedy. But it cannot be the Church's duty simply to denounce one course without suggesting a better, and this brings us in the second place to the function of the Church as the great teacher of mankind in every branch of knowledge which bears on moral obligation. It seems to me that this is peculiarly the kind of question in which the Church should take a part as teacher on moral grounds, perfectly independent of party politics. Political economy and political finance as a branch of knowledge and of practical science which require a minute and varied knowledge of human nature, not in the abstract, but as we find it in everyday life. There is probably no class of men who see in their daily work more of the springs of human action than our working Churchmen. Why, then, since the days of Malibran, have we few names of our clergy prominent Churchmen who have distinguished themselves as teachers of political economy? The science is surely not less congenial to Churchmen than classical literature, astronomy, or mathematics. Why, then, should it be so far abandoned except bona fide Supplements. Printed matter may, however, be enclosed, if the whole be paid at Book Rate. Prince Current may be paid either as Newspapers or Books.

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